God’s Ability to Control Affairs

SOMETIMES after a long series of events has culminated in a happy ending, we are apt to philosophise over the matter, and usually, if we are at all familiar with the idea of God in human affairs, we will conclude our reflections with the phrase, “We can see the Hand of God in it.” And sometimes dimly only, but again more clearly, we can trace the guiding power of One greater than man. It is quite within limits to assume that in proportion to our possession of the same mind as Christ we would be able to discern the Hand of God in all human events. Blessed are they who in the midst of the mean and carnal affairs of this life can discover the overruling power of the Lord of all things.

Yet, such is the rush of duties in our over busy life that we often lose sight of the vision of the Lord of all being, who “sitteth above the circle of the earth,” controlling its affairs. Because of our belief in our understanding of the laws of nature we tend to neglect the source of these laws. Deep down in the hold of the modern war ship is a secret chamber to which none but the accredited officers can go. The room is filled with instruments of communication whereby the one in command can direct every motion of the ship and its guns, the crew and every officer. When the war ship enters an action with a hostile vessel there is no sign of human life visible on its decks. From protected observation points every motion of the enemy is reported to the control chamber, and the proper orders are given. And thus the battle is fought. Theoretically every ship works out this system as a part of the training of its crew, and every commander must be completely familiar with the last detail of ship control. This is a very imperfect illustration of the thought that is sought to be impressed at this time.

It will, perhaps, help us to picture God as always in the control chamber of His universe, and ever able to direct its movements. He is not a God afar off, but omnipresent always. The greatest of men have sometimes to acknowledge their incompetence, for difficulties, crises, griefs, the ills of the flesh and its limitations come upon them, but no honest thinker has ventured to doubt the competence of God. St. Paul, in his letter to the Philippians (3:20-22), has a wonderful picture of the transformation of these earthly trials and tribulations of ours through Jesus Christ,—“who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.”

The most important truth indicated here is God’s ability, through Christ,—“he is able”—“to subject all things unto himself.”

The word “subject” needs to be carefully studied. In the King James version it is translated “subdue,” and by combining the two words we can obtain an adequate meaning. He is able to control, as a chief executive controls a great business, or as a nation supervises the affairs of a colony, or as a father and mother guide the little child. These figures are not perfect, for a business may be paralyzed by a strike, a colony may successfully revolt and parents sometimes acknowledge their inability to train up their children. With God it is always sublime that “He is Able!”

The practical use of this article of faith will help us in our endeavor to keep right with God. Such are the wiles of the adversaries of religion and so insistent are the lies and snares against our faith that we all need to keep in constant touch with the control chamber where the One who is able abides. One of the sad things that come to the knowledge of Christians is the recognition that one who was faithful in former times is no longer keeping up to the mark. Sometimes prosperity does it, sometimes the craving for excitement or pleasure brings it on, but whatever the cause the result is always the same—there is a loss of faith in the ability of God to be of any value to them. No longer can they sing as once they did, in the familiar words of Ray Palmer’s hymn,"While life’s dark maze I tread, And griefs around me spread, Be Thou my guide; Bid darkness turn to day, Wipe sorrow’s tears away, Nor let me ever stray From Thee aside."

Especially necessary is this thought of God’s ability to control affairs in the exciting period into which our nation is entering. Presidential campaigns are always unsettling months, and in the weifer of propaganda circulated by the politicians there are bound to be statements intended to unsettle our faith in the ability of God to control the destiny of our nation. It will be well for us to recall the picture of God in the control chamber or on His Throne, serene, unhurried, “according to the working whereby he is able to subject all things unto himself,” and be willing to trust Him, even while battling for the maintenance of law against the opponents of those verities we hold most dear.
I Will Be Worthy!

I may not reach the heights I seek, 
My untired strength may fail me; 
Or, having won the mountain peak, 
Fierce tempests may assail me. 
But though that place I never gain, 
Herein lies life’s comfort for my pain— 
I will be worthy of it.

I may not triumph in success, 
Despite my earnest labor. 
I may not grasp results that bless 
The efforts of my neighbor. 
But though that goal I never see, 
This thought shall always dwell with me— 
I will be worthy of it.

The golden glory of love’s light 
May never fall upon my way. 
My path may lead through shadowed night, 
Like some deserted byway. 
But though life’s dearest joy I miss, 
There lies a nameless strength in this— 
I will be worthy of it. 

—Selected.

A Widow’s Winnings

BY LUTHER E. LOVEJOY

(The reviewer of Mr. Lovejoy’s newest book on stewardship, "Speculating in Futures,"—published by the Methodist Book Concern, price one dollar,—thinks that this story is sufficient reason for many students or practitioners of stewardship, as well as the multitudes who ought to be, to buy the book. It is full of stories like this.)

THERE was held the other day, in a little country church in central Ohio, the funeral of a very exceptional woman. Although few of the people who will read this story ever so much as heard of her existence, she lived a truly remarkable life, and, because of her good deeds and high principles, unconsciously spread her name abroad throughout the English-speaking world.

This woman was the widow of a humble Methodist minister, a member of the New Hampshire Conference, who died many years ago. This minister was a person of equally remarkable and sterling character with his wife, though differing to a high degree in temperament. He was by nature a student. He reveled in great and abstruse themes, theological, doctrinal, philosophical, and though, like most of his brethren in the ministry, he lived in uncertain and itinerant poverty, he was always in possession of an ample store of books, great books, deep books, books that connected him with the generations of history and the thoughts of the world’s greatest men—books new, second-hand, bought, begged, or borrowed. In his parsonage home the flour-bin might be low, the pork-barrel empty, the wardrobe as bare of costly raiment as Mother Hubbard’s cupboard of edibles, but the living room table was covered with papers and magazines and the book-shelves laden with books.

Much of this exceptional character, so alert to the larger meaning of life, so devoted to his high calling, so loyal to his brotherhood, and so modest and self-effacing, one is intensely curious to know. But it is the more striking experiences of this remarkable widow that this story would tell, for among these experiences has been discovered a lesson most adaptable to the needs of the Christian Church at this present hour.

In the World Service office of our Church there was employed until very recently by one or two of our benevolent Boards and for some particularly important work, a very talented and interesting young man who, for some cause unknown to me but by reason of his genial and friendly spirit, had come to be known familiarly to us all as "Pat." As he was uncommonly quiet and undemonstrative, and though the appearance of the man might have suggested that he was particularly interested in my work, Stewardship or had really given any definite thought to the subject. What was my surprise, therefore, some months ago, as we happened to be working alone in the office, after the closing hour, to have him say to me: "I am very much interested in Christian stewardship and in the work of your department; I have had some-stewardship experience of a quite intimate sort."

Concealing my surprise I said: "I am very glad to know that. Tell me of your experiences."

"One bleak December day in 1889," said Pat. "we laid my father to rest in a little cemetery in central Ohio. Mother was left a widow with five little children. The oldest, Frank, was sixteen, I was three, and between us were two more boys and a little girl. The relatives gathered about, after the funeral, and wondered what poor ‘Aunt Nan’ was going to do to keep her little brood together and keep them supplied with food and clothing. "Why, I’m going to live on the farm," she said, ‘and bring up my children as a Christian family.’ It appears that the father had somehow acquired a little farm, but unstocked and without money.

The relatives protested, but the mother stood firm, and three or four days after the funeral the little party set out to look for the train for the Ohio farm.

The neighbors came, with sympathy and condolences, and said to the mother: ‘Now let us help you. Frank’s a husky boy; we’ll take him and hire him out for sixteen or twenty dollars a month and his board, and you take care of the other children, the best you can. But don’t try to run the farm.’

"No," said the mother again. ‘I must keep my children together, bring them up right, and educate them, and this winter Frank must go to college.’

“Go to college!” Was the woman crazy?

So the neighbors went away, saying among themselves, ‘Of course Mrs. Mac is a perfectly good Christian but most unpractical. Anybody can see that.’

The struggle began. In the winter term Frank went away to Ohio Wesleyan University. His mother helped him all she could, and he did all he could to help himself. And then came the financial crisis of 1893. Times were hard. There was little money to be had. The mother was obliged once or twice to borrow money of her neighbors, and at times the interest rate was eight per cent, and often ten and twelve per cent.

"One day," continued Pat, "I went to carry the interest money to a good Methodist neighbor from whom mother had borrowed. When I got to his house I discovered that he had figured compound interest instead of simple interest and that I lacked fourteen cents of enough to pay it all. So back home I went, through the cold, barefooted, got the fourteen cents, before I could get the interest excepted. Talk about ‘child labor,’” exclaimed Pat. "I know all about it. I lived it when I was seven and eight years old!"

The struggle went on. By and by another son, Fred, was sent to college, and at last Pat himself. Three of these boys went to Ohio Wesleyan and graduated, and then the Boston University and graduated. It was there, I think, I first met Frank. Three sons became Methodist ministers, one a Christian business man, and the daughter a minister’s wife. You see, the whole family aimed high.

‘That’s a remarkable experience,’ I said. ‘But what all this got to do with stewardship? Of course your mother was actually practicing the very highest form of stewardship, but we were talking of a particular phase of it.’

"Oh," said Pat, ‘of course mother always paid her tax. And it wasn’t any skimmed tenth either. It was a tenth..."
of her gross receipts. You are teaching the Church that the tithe is a tenth of the net income, and that's right; but mother took the first tenth out of all she raised—eggs, butter, chickens, grain, apples, potatoes—without figuring the cost of production, and laid it up for the Lord—no lame ducks or dead calves for the Lord's portion. He always goes back to her. "You know," Pat continued, with the glimmer of a reminiscent smile, "whenever I think of the tithe I can smell coffee. Mother used to put her tithe money in an old coffee pot, away up on the high shelf, and our church and Sunday school money always smelt like coffee.

...by 1928 they had raised enough money to build a new church. Here again mother practiced her ten-per-cent habit—she furnished a tenth of the whole cost of that church. But it was a good investment.

...out of that little country church have come seventeen Methodist ministers, including mother's three, and even the Methodist brother who collected the fourteen cents compound interest at last got grace enough to send his own sons to college to prepare for Christian service, and himself at length became a very devoted servant of the church.

Here right here I know some "level-headed," "practical," "feet-on-the-ground" brother will object. "All this was hardly realistic," he will say, "if you call it a self-fashioned Christian, a crude and bumbling period of history. This mother was doubtless a good, humble, simple-minded country woman, and her innocent sons probably grew up to be plodding, unprogressive, obscure Methodist preachers. What a pity!

Not so fast, my friend.

It is no mark of genius to doubt or sneer, nor are all humble, trustful disciples simpletons. This woman lived right up to her own illogical, royal day, and kept fully abreast with this progressive age. Her practical wisdom was so abundant that she became the oracle of her community, the Solomon to whom the neighbors came with their disputes and troubles, an unofficial judge, a Deborah in this present-day Israel. She became, in a sense not always implied in the term, a "member of the church.

...in 1916 she was elected, and served, as a member of the Methodist General Conference, an honor not despised by the most conspicuous ministers and laymen of our Church.

Her name is Nancy J. McConnell, and this youngest son, Pat, is the Rev. Charles M. McConnell, now professor in Boston University; the second son is Rev. Frederick W. McConnell, an honored member of one of our largest Conferences, superintendent of a home mission project among the coal miners of Somerset County, Pennsylvania, one of the every-day difficulties in Methodist work, and "a job Pat declares, "an almost fundamental thing of any of the rest of us are doing"; while the eldest son is Bishop Francis J. McConnell, whose character and abilities would adorn the record of the Church in any century, and whose career render lustrous the healthy, sacrificial and full-orbed stewardship of a noble mother, to the thousand thousand Christian homes today such stewardship is thrilling and bearing fruit, and it is such stewardship of time, talent, money, faith, motherhood, citizenship, churchmanship, which will ultimately save the world.

Recently this faithful mother was stricken with paralysis, and ten days before her death came another stroke so severe that she was almost completely paralyzed. Her mind was perfectly clear, but she could understand what was said to her, but it was impossible for her to utter a word, or in any way to communicate her thoughts or desires to those about her. When her second son, Fred, reached her bedside he promptly worked out a system of signals: If mother did not talk, she would at least move her hands in reply to the questions. Moving her hand up and down would mean "Yes"; moving it back and forth would mean "No."

Two days before her death she began to indicate that she wished to say something. What could it be? No one seemed to understand. "Did she desire something to eat? No. To drink? No. At last the daughter questioned:

"Mother, have you paid your quarterly subscription to the Church?"

"Yes," answered the feeble, wasted hand.

"Is it something about the World Service?"

"Yes," replied the feeble, fluttering fingers.

"Do you wish us to pay for it you?"

"No."

"Have you already paid it?"

"Yes."

"What in the world can it be—Do you want to pay up for another year, for 1928?"

"Yes!" triumphantly declared the weary fingers—and this daughter of the first ten-cent church sank back in peace upon her pillow. This was her last serious message to her children; her last message to the world in which she lived. From the uttermost depths of a soul whose every energy had been expended in promoting the salvation of the world and the triumph of Christ, it seemed to say: "Carry on! Do not despair! The morning cometh! In due season the righteous shall leap . . . for all things are possible with God." Her habit of stewardship having become part and parcel of her character, she carried it with her into the great unknown.

Heavier Penalties for Violations of the Eighteenth Amendment

The attention of the temperance forces of the nation is called especially to identical bills by Representative Gale H. Steiner, of Nebraska, and Senators Wiley J. Jones, of Washington, prescribing penalties for violations of the Eighteenth Amendment. This legislation is so vitally important that temperance legislative agents at Washington are concentrating on this bill in the hope of securing its early enactment.

One of the chief difficulties in enforcing prohibition has been that the penalties imposed have not been severe enough to deter violators on a large commercial scale. This bill, which is H. R. 9588 in the House, and S. 2001 in the Senate, differs from former bills against infractions of the National Prohibition Act in that it prescribes penalties for the "illegal manufacture, sale, transportation, importation, or exportation" of intoxicating liquors, which are the acts specifically prohibited by the Eighteenth Amendment. For these offenses it increases the maximum penalty to a fine of $10,000 or five years' imprisonment, or both, instead of $1,000 fine or 1 year's imprisonment, the present maximum.

Mrs. Mabel Walker Willebrandt, Assistant Attorney General, appeared before the House Judiciary Committee in favor of the legislation as an aid in action against those who violate on a large scale, so that judges could impose sentences in proportion to the nature of the violation. We urge the temperance people of the country who want to see Prohibition enforced to write the members of the Judiciary Committee of the two houses of Congress, to which Committees the bills have been referred, urging their prompt and favorable report of the bill so that it can be acted upon by Congress. Then write their own Senators and Representatives, asking them to cooperate with the Committee to secure the early report and passage of the bill. It is important that Congress be impressed with the fact that the temperance folk want this legislation passed promptly. We give the names of the Committee members, who can be addressed, Senators at the Senate Office Building, and Representatives at the House Office Building.


Reminiscences of Dwight L. Moody

By Rev. William Walton Clark, D.D.

(Editor's Note:—There was a time when Dr. Clark's name was more familiar than it is today. He was pastor of the Brighton Heights Church, on Staten Island, for seven years from 1880-1887, and from 1888-1908 he was Field Secretary of the Board of Domestic Missions, during which time he traveled in every Classis of the denomination and was known to every missionary church, both East and West. Since his retirement from that position he has become a counselor of pastors, a pulpit colleague of preachers, and, like a good soul, has engaged in evangelistic work, and for the ten years from 1898-1908 he was the author of the New England Primer, published by the American Sunday School Union.)

MANY years ago, Henry Drummoud said, "Moody is the human person I know." Recently Dr. Shelton, President of the National Bible Institute, has called him an "evangelical dynamo." Human and dynamic and much else besides, was this greatest evangelist of all time, whose soul goes marching on, and whose gospel message is still reproduced throughout the world.

In the sanctum of THE INTELLIGENCER the other day, the Editor said to me, 'Write up some of your experiences with Mr. Moody: I would like to publish them.'

Forty years ago, at the first Northfield Conference, Dr. Andrew Bonar, of Scotland, was announced as the chief speaker. Sitting with my father in the middle of the church, I was expecting a great treat, when Mr. Moody came down the aisle and said, "Dr. Bonar is not feeling well, so I want you to open the convention." Dazed, I protested, suggesting the names of Dr. Brookes, Dr. Erdman and others. "Who comes in instead Mr. Moody, "the Lord will tell you what to say." Trembling all over, without any notes, I took out my Bible, without a conscious idea in my head, I walked up the aisle. As if from heaven my subject came: Christian Assurance, how we can know that we are saved. "That is the message we need," said Mr. Moody, "and it will be the key-note of this convention."

Most great preachers are not good listeners, but Mr. Moody's was an exception. He was always engaged to learn from every source, and it was refreshing to any speaker to note his smile and to see the twinkle of his eye when a point was made which appealed to him, whereupon he would exclaim "Hear, hear." He was spontaneous and delightfully informal on the platform, not only in his own addresses but also when presiding and listening to others. At one point during the Bible-reading referred to above, he exclaimed, "Stop, you are going too fast; repeat that last point, I want to get it down." Drawing up his coat-sleeve he wrote a few notes on his cuff, and then said, "Go on."

The first time he heard the following incident of the cut Bible, he laughed outright; afterwards he himself used it frequently as an illustration. The story is a familiar one, to most of the readers of this paper, but may possibly not be known to all of the new generation, so here it is:

There was a minister in a New England town where I was born who thought he knew how to draw the line on inspiration, and one of his parishioners was in the habit of marking every portion of the Bible which the learned preacher professed to laugh at. When each service took his penknife and cut out these passages. The Old Testament miracles came out one by one, sometimes an entire chapter, and then a whole book would be removed, and after a few years of this sort of work the Bible was shown the minister with the mutilated pages and ragged stubs. "Give it to me," said the preacher, in a tone of wonder and excitement. "No," was the reply. "I will hold it up and thank God I have the covers left."

In writing these brief reminiscent notes, of which others may follow at irregular intervals, it has been easy to find the occasion, and to live again in the atmosphere of those early Northfield days, when Dwight Moody was a young man, just entering into the selection of the outstanding personality. It is the earnest desire of the writer to make the days and the man live again for the readers of THE CHRISTIAN INTELLIGENCER and MISSION FIELD.

(The address on Christian Assurance to which Dr. Clark alludes was afterwards repeated many times, and it was published in THE CHRISTIAN INTELLIGENCER and MISSION FIELD of August 27, 1924.)

The Death of Miss Helen Joldersma

Our readers have already been informed of the death in China, on January 31, of Miss Helen Joldersma, one of our devoted missionaries of the Amoy Mission. What was published was based on cable information, which merely gave the fact of her death. Rev. Henry P. De Flee, the Secretary of the Mission, has sent to the Board a complete statement of the circumstances, from which the following account is derived.

As far back as January 19 Miss Joldersma's condition was so serious that an operation was contemplated, but it was feared that even if it were performed the patient's heart was not strong enough to respond to the shock. The doctors said it was necessary to operate. If she lived through the operation, they thought she might have a speedy recovery. Her heart was more sensitive than her body, and she could not suffer any disturbance of health, such as a cough, or any other sickness, or she would be in danger of death. In the beginning of February Miss Joldersma's condition was very critical. In the latter part of the month the doctors called pancreatitis, a rare illness with a very high mortality. Everything that could be done in the way of medical skill and loving service was gladly given by the members of the Mission.

A short service was held at Changehow on the evening of the 31st of January, at the Veenachoten residence, especially for the Chinese Christians, who had shown deep interest and had prayed much for her recovery. It was planned to leave for Kulangsu next morning by motor with the body, but this plan was frustrated by the fact that the soldiers had commandeered all the motors, and consequently the funeral party had to leave at three o'clock in the morning by river boat.

There were many difficulties in connection with the funeral arrangements but these were all overcome in the spirit of service and faith which had characterized Miss Joldersma in her last days.

The funeral party arrived at Kulangsu at four o'clock in the afternoon, being thirteen hours on the river, and the funeral service was held in the chapel of Hope Hospital when a large number of Chinese, as well as missionary friends, assembled. Rev. H. P. De Flee, the pastor of the Missionary Church, which was conducted in two languages, but chiefly in the Amoy dialect. At the conclusion the body was laid to rest in the Missionary Cemetery beside that of Miss Borgman, to await the glory of the resurrection morning. Rev. Frank Eckerson conducted the service at the grave.

It is hoped that the witness Miss Joldersma gave during the last weeks of suffering, which so impressed those who heard it, may speak its message also to friends at home. Fullers accounts of this will be prepared and sent to America. Among the messages was the wish that some one might be found to take her place.

At the time the illness so suddenly came upon her Miss Joldersma's plan was to go to Leng Na to take up the work to which she had been appointed. On December 31st she had taken her language examination, and there remained only the handing in of some essays in the Chinese language to complete the first year's work. Before she sent these in she was called to Tong An to nurse Miss Broekema. The essays, however, had been finished and came to the language committee in the Mission Meeting time. She was so glad to have finished this work. Her body been sent to Leng Na, and she hoped to go up after the New Year. But the Lord had planned otherwise, and has taken her to the place of perfect service, where she speaks the language of the redeemed around the Throne.
The Tercentenary

John A. Ingham

Tercentenary Memorials

By Rev. Edgar F. Romig
Chairman of the Tercentenary Committee

I n connection with the Tercentenary there seems to be a
desire on the part of a number of our Reformed Church
people that some sort of memorial tablet or monument should
be erected, and that the unveiling of such a token should
constitute one of the observances of this year.

Any plan looking toward the placing of such a memorial
will depend for its ultimate success upon two circumstances,
annually, (a) The wholeheartedness and spontaneity with
which it is set forward by the members of the Reformed
Church; and (b) The interest which is manifested by out-
side groups who recognize values that ought to be empha-
sized. This second circumstance is vital, for the general
public have no one to turn to, genuine, or gen-

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denally, unduly glorifying its own traditions.

It is, therefore, obvious that any proposal for a memorial
should relate itself to phases of the history and mission of
the Reformed Church which have in them strong elements
of appeal to the people. By way of example, three possibili-
ties are:

(a) A Memorial Tablet to be placed on the building, or
on the pavement in front of the building now standing on
the site of the old "Horse Mill," where the first regular
religious services under the ministry of Michaelius were held,
three hundred years ago.

It is believed that the municipal authorities would co-
operate in any civic recognition of this historic fact. But
it is urged that there would be a fitness in having some
other organization than the Church, (e.g., the New York
Historical Society, Holland Dames, etc.,) sponsor the under-

(b) A Memorial Tablet or Monument somewhere down-
honor of Mevrouw Michaelius, as the first "Mistress
of the Manse" in America. Professor Ellsworth Hunting-
ton, of Yale University, has written numerous articles which
indicate the importance, as a social factor, of the American
parsonage. Those of us who are ministers feel a certain
reluctance in suggesting this, yet there is in the historic
parsonage a token of the wholesomeness of Protestant home
life. In any properly organized movement to pay tribute to
the first American parsonage I think that such groups as
these could be depended on for generous support: Ameri-
can Eugenics Association, Sons of Methodist Ministers, the
Christian Endeavor Society, Home Mission Boards, etc.
(How many Presidents have been the sons or descendants of
ministers?)

(c) This third possibility is suggested by a curious re-
ference in Father Martin F. Scott's life of "Isaac Jogues-
Missions- and Martyr." On p. 178 the words appear,
"Where the Cunard Building now stands on lower Broad-
way, is the place where formerly stood the residence of Dom-

megapolensis, the leading minister of the colony. Here
for a month Father Jogues stayed after his escape from the
Mohawks, while awaiting passage to Europe. The New
York Historical Society contemplates the erection of a
tablet on the spot to commemorate this event." Is it not
strange that we should first learn of this commendable pro-
ject in this unusual way? It would seem that whatever
recognition is to be made of the humanity and tolerance of
our Dutch Domine Megapolensis, the Church should cap-
italize it to the greater glory of its continuing work.

The Arcot Mission Sends Resolutions

Word has been received of the action taken at the annual
meeting of the Arcot Mission in January, in response to
communications sent to them with reference to the Tercent-
tenary. Rev. W. H. Farrar, Secretary of the Mission, writes
as follows:

The Arcot Mission took up the matter of the coming Ter-
centenary celebration in the U. S. A. and appointed a Com-
mitee to bring it to the attention of the people on this subject.
A Committee was also appointed as a Joint Committee be-
tween the Mission and the Assembly to arrange for a pro-
grame to be presented in June at the time of the exer-
cises in the U. S. A. I suppose that at that time most of
us will be at the Hills, but the exercises will be held on the
puls by the Indian people and probably by the Mission in
Kodalikanal also.

A Committee of the Assembly has also prepared a set of
congratulatory Resolutions which will doubtless reach you
in due time through the officers concerned.

Yours sincerely,

(Signed) W. H. Farrar, Secretary, Arcot Mission.

The following action was enclosed in Mr. Farrar's letter:

REPORT OF THE SPECIAL COMMITTEE ON THE TERCENTENARY

Whereas, the year 1928 marks the Tercentenary of the
inauguration of regular organized Church services and
Church life on Manhattan Island,

Whereas, The Reformed Church in America, as the lineal
descendant of the ecclesiastical body responsible for the work
begun in 1628, has laid plans for the fitting celebration of
this Tercentenary, it being our intention to present a "tablet
of the General Synod in New York City in June, 1928, and

Whereas, The Arcot Mission represents the Reformed
Church in America as the organization it has called into
being through its Board of Foreign Missions, to carry on
its work in India,

Be it resolved, That we send our heartiest congratulations
to our mother Church at home through its Tercentenary
Committee on this celebration, and that we assure the Church
of our sincerest wishes and prayers that the Tercentenary
celebrations may be a means of great inspiration and bless-
ing to the whole Church, and further,

Be it resolved, That we appoint the Revs. W. T. Scudder,
B. Rottchaefer and J. J. DeBoer, missionaries on furlough,

the Mission, to carry on its work in India.

(Signed) John D. Myskenren, C. L. Ingham.

Getting Acclimated in India

By Rev. Ralph G. Korteling

If I am not mistaken it was December 20, 1925, that we
arrived in Bombay, India. That means that we will soon
have been in this land two years. One of the first things
that a missionary has to do is to be acclimated. If you look
at a map of the world you will notice that Madras, on the
east coast of India, is 13 degrees north of the equator.
From this city, about 110 miles inland, almost due west,
a little to the north, is the town of Punganur, where we are
living. This places us in the tropical zone, midway between
the equator and the Tropic of Cancer.

We are living on the plateau, as they call it, because it is
over 2,000 feet above sea level. This fact is a considerable
determinant of the climate. While our weather is tropical,
it is not nearly so oppressive as on the plains below. During
the first year I suffered more from the sun than did Mrs.
Korteling. Now we have learned the lesson of wearing our
"topees" all the time and any time we are in the sun.
If we do not, a few minutes of the sun will give us a sun
headache.

These headaches can very easily come from the glare of
the sun reflected on the eyes from the ground and buildings.
Therefore we have learned the lesson of sun glasses with
the result that we have headaches any more.
One of the most common maladies of India and the tropics
is malaria. This summer we both contracted this disease,
but we are over it now, and hope that the quinine has driven
the germs out of our systems completely. We find that a
rest in the middle of the day is imperative to good health.
These are a few of the things that you must remember when
you make your trip to India.
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The Point of View
By "Students"

THE BUNYAN TERCENTENARY

It is an interesting coincidence that in the same year in which the Reformed Church was organized in New Amsterdam John Bunyan was born in England. The author of "Pilgrim's Progress," for this is Bunyan's principal claim to recognition, probably knew very little of the doings on this side of the ocean, and most certainly none of the founders knew of him, for he did not figure very much until the Dutch occupation terminated. But there is a certain fitness in the fact that 1928 will see appropriate recognition of both events.

The story of Bunyan's life is one that gives little credit to the religious temper of his time. A knowledge of the persecutions he underwent perhaps explains the attitude of the several denominations of Christians who even yet in England find it impossible to forget—much less forgive—the harsh treatment accorded to their forefathers. For us on this side of the water these deeds have a remote interest only, and we are concerned principally with the literary remains of that period. Chief among the writers, controversial or devotional, John Bunyan should be placed. Entirely apart from the religious content of his writings his idiomatic English made him a classic, and no educated person should confess without shame a lack of acquaintance with the "Pilgrim's Progress," "Grace Abounding" and "The Holy War."

As books of devotion it is only natural that Bunyan's works should no longer hold the chief place they did in earlier times. A century ago it is probable that thousands of homes had as their entire library a copy of the Bible and one of the "Pilgrim's Progress." And the figures of speech and the trend of devotional thought suggested by this intensive reading have left their characteristics on our day. It would be a good discipline, as well as a most produc- tive study, for our readers everywhere to read with patience, taking care of all of Bunyan's devotional books during this year which marks the tercentenary of his birth.

CHURCH STATISTICS

This is the season of the year when pastors, consistory, society officials and many other people are busy compiling the required facts and figures which are asked for by the officials "higher up." There are some who give scant attention to the matter, and there have been known those who ignore them entirely. Providentially there are many others who give honest, intelligent care to the compilation and thus preserve the balance in all totals. The chief value of all church statistics does not lie in any comparison year by year. It is only when a long period is compared that they are worth anything. For example, two succeeding years may be so different in weather, health, material prosperity, spiritual interest and a dozen other factors as to make it unjust to compare them for the purpose of making deductions. But when the statistics of two years, ten or fifty years apart, are compared the evidences of progress or retrogression are clearly seen.

The duty of conscientiously preparing all the "vital" statistics of a Church seems manifest. There may be some questions which appear unimportant to a compiler, but there are others which a half century hence will be very necessary for any just judgment upon our denominational work. One which is more difficult to report than formerly is the number of church members on roll. There was a time when a pastor could locate his members from year to year. Today it is difficult to do so from one Sunday to another, in some localities. It should not be so difficult to figure out the finances of any church, but it seems to be the most erratic of all the columns of the reports that are given, in not a few instances. To illustrate what is meant one needs only to ascertain the amount that the churches report as having given for denominational purposes and compare the total with that which the Boards report in the tabulated returns. It would seem as if there was a shrinkage worth investigating.

WIDELY SEPARATED SUBSCRIBERS

The receipt of a check for the renewal of a subscription from Sitka, Alaska, the other day, started a little inquiry into the question of how many other remote corners of the earth does The Christian Intelligencer and Mission Field go every week. It is well known, probably, that every missionary on the foreign fields gets a copy regularly, without charge. We thus have a respectable bundle to send off by every steamer to Mesopotamia, Arabia, India, China and Japan, and there is little doubt but that the arrival of our paper is an event looked forward to in all the mission stations.

But outside of our own land we send regularly copies of our paper to Nova Scotia; Canada; Brazil; Cape Colony, South Africa; The Hague and Delft, Holland; London, England; Paris and Montone, France; Belfast, Ireland; Seoul, Korea, Edinburgh, Scotland; Colombo, Ceylon; and Bhutan, South Africa. In our own land the principal states in which we circulate are New York, New Jersey, Michigan, Illinois, Iowa, Wisconsin, Minnesota and the Dakotas. But we also send papers to Alabama, Connecticut, California, District of Columbia, Florida, Georgia, Idaho, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Montana, Nebraska, New Mexico, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, Tennessee, Utah, Vermont, Washington, Wyoming, and the Virgin Islands as well as two or three to Mexico. We hope that all of our subscribers get their papers on time, and then proceed to check up on the current work our Church is doing.
Port Jervis Church Uses Local Press.—The Deerpark Church of Port Jervis, N. Y., Rev. William F. Berg, pastor, as an example of what can be done to bring the activities of the congregation to the attention of the community at large. Descriptive articles have appeared in the local paper from week to week, telling of the happenings in the Church, thus bringing the activities prominently to the attention of the membership, and naturally to many who may be interested outside the congregation. These articles are not simple announcements of meetings, but convey interesting information and arouse interest. No local editor will refuse such material.

One illustration only need be given. In the last week of February the Dutch Arms of the Deerpark Church gave the twenty-second annual Ladies' Night, attended by more people than ever before. A buffet supper was served under the direction of the Girl Scouts. After everyone had been served the company adjourned to the audience room, where a fine entertainment was given. The information of the article was well prepared, and the effect on the community must be valuable. The idea is well worth consideration by other pastors.

Kingston Helps Near East Relief.—The First Church of Kingston, N. Y., Rev. Lucas Boede, D.D., pastor, supports two orphans in a Near East Orphanage in Armenia. In order to raise the money needed for this year the "Colonial Choristers" of the city, who are promoting the study and enjoyment of old English folk songs, recently gave a concert at the Church.

Unique Church School at Oyster Bay.—The Church school of the Oyster Bay Church at Brookville, Long Island, N. Y., has a unique way of conducting its services. The one hour session is divided into a twenty minute period for worship and expression, and a class period of forty minutes. Ten minutes of the class period are given to memory work, of which record is kept for possible prize-winners. There are no "closing exercises" so called, with consequent confusion, but each teacher leads the class in a closing prayer. The superintendent uses five minutes of the worship period for a talk on things useful for the child's everyday life. For the month of February these talks were built around the question of Prohibition. For the completion of the unit the children were given a "Strong Drink and Healthy Boys and Girls"; "The Saloon, the Enemy of Boys and Girls"; "How Alcohol Makes Us Unreliable"; and "What Can Boys and Girls Do to Stop the Liquor Traffic?" The pastor, Rev. Theodore Trittenbach, is acting as superintendent at present.

A Notable Year at Mont Pleasant Church.—At the March communion the Mont Pleasant Church of Schenectady, Rev. Wm. E. Compton, pastor, welcomed seven new members. This church has been blessed by the fact that for the past five years there has not been a communion season without accessions. The past year was one of progress. In October the 85th anniversary of the founding of the Church was celebrated. A part of the celebration was the presentation of a pageant, written by the pastor, depicting the history of the congregation and the denomination. This was shown twice to crowded houses. During this anniversary week the pastor celebrated the thirtieth anniversary of his ordination, and as a mark of appreciation was presented with a purse of gold. Mrs. Compton was given a beautiful bouquet at the same time, in recognition of the thirtieth anniversary of her marriage to the pastor. In recognition of his wife's labors, in the entrance of their son Earl into Rutgers College, where it is expected he will be the first young man from the Church to enter the ministry. Mont Pleasant Church is enrolled in the coming Bishop Leonard Evangelistic Campaign in Schenectady, and it has every reason to anticipate a large accession of new members at the Easter communion.

Home Evenings at Marble Collegiate Church.—The Marble Collegiate Church, New York City, has a very full Lenten program this year, one of the interesting features being a series of "Home Evenings" which is an extension of the weekly services. On the Wednesday nights of February 29th, March 7, 14, 21 and 28 supper is served at 6 P.M., price 60 cents. At 7 o'clock there is a lecture given by Rev. Oscar M. Voorhees, D.D., on "Three Centuries of Reformed Church History," and at 8 o'clock the pastor, Rev. Daniel A. Poling, D.D., gives a series of talks on "Why I Believe," the topics being In Christianity, In the Church, In God, In the Bible, In Prayer, and, on April 4th, which is in Holy Week, "Why I Believe in Immortality." The attendance on Wednesday nights has grown to such proportions that it has been found necessary to hold the meetings in the church auditorium, instead of in the chapel.

Farewell at Brookdale Church.—Rev. and Mrs. Thomas M. Ross were tendered a reception by the congregation of the Brookdale Church of Bloomfield, N. J., on Monday, February 6th, on the occasion of their removal to Mr. Ross' new field of labor in Bronx Borough, New York City. A program of music was given by the choir, and Mr. Edward Reith, on behalf of the Consistory, presented Mr. Ross with a valuable society ring. Mrs. Ross also received many tokens of the high regard in which she is held. A number of officers of the organizations gave expression of their regret at the departure of their pastor, but all gave best wishes for him in his new location. Mr. Ross' address will be 675 East 183rd street, New York City.

Missionary Speaks in Cleveland.—Miss Cornelia Dalenburg, of the Arabian Mission, spoke at Calvary Church, Cleveland, Ohio, on the evening of Wednesday, February 1st, and at the conclusion showed a collection of Arabian curios, some photographs, and several dresses of Arabian women. As a result of the message the Ladies' Adult Bible Class and the Altruistic Club intend to hem towels and make bandages for Miss Dalenburg's use in her hospital work.

Union Bible Class at Coeymans.—Much interest is being shown in the Coeymans N. Y. in the Bible Class for Girls from the Methodist and Reformed churches which is being carried on under the leadership of Miss Campbell, of the Albany Bible Training School. The class meets weekly, and results are already being felt in both churches.

Niskayuna Church Welcomes New Members.—Sunday, March 4th, was a happy day in the old Church at Niskayuna, N. Y., when the pastor, Rev. C. P. Dittmers, welcomed twenty-two new members. Nearly all of them were young people, and all except one were received on confession of faith. The ingathering was the result of a quiet personal canvass by the pastor and a few of his people.

New Paper in a New Church.—"The Church on the Hill," the hill being located in one of Long Island's fastest growing suburbs, near Flushing, N. Y., has issued this month the first number of its monthly bulletin, a finely printed eight-page paper with the appropriate title "The Hill Top." Rev. B. J. Folensbee is to be congratulated upon the superior appearance of this publication. He has been able to secure the cooperation of a sufficient number of interested advertisers to warrant the publication by a competent printer, and the selection of articles for the bulletin is liberal and progressive. The first baptisms are recorded, the death of a charter member is chronicled, we are told that the Sunday school now has, after a year's existence, 106 on roll, and has held its first entertainment, the proceeds of which are to purchase a baptismal font. The enthusiasm of the movement "on the hill" is manifest in every article.
Illness of Athens Pastor.—Rev. E. E. Davis, pastor of the Church at Athens, N. Y., is confined to the parsonage by illness. The Consistory has given him a leave of absence until May 1st. The pulpit was occupied on Sunday, February 26th, by Rev. Donald Boyce, Synodical Missionary of the Synod of Albany, and Rev. Jacob Van Ees, of the Catskill Church, conducted the prayer meeting on Wednesday, February 29th.

Oakland Church Holds Missionary Services.—Rev. Earle V. A. Conover, of Ponda Church, at Oakland, N. J., believes in stimulating missionary interest, and consequently the last Sunday of each month has come to be a "Mission Day." At the evening services a short lecture is given about the several fields of the Reformed Church, foreign and domestic. A missionary offering is taken at the Sunday school, and a missionary program is given at the Christian Endeavor meeting. On a poster hanging in the vestibule of the church building is a picture showing the young people who have recently sailed for foreign service in our Church, with the question beneath, "Has this Church ever sent out anyone to either the home or foreign field?"

Marlboro Church Adopts New Plan for S. S.—The Sunday school teachers and officers of the First Church of Freehold, N. J., located at Marlboro, organized themselves into an association last September, the primary purpose being the betterment of the Sunday school through the united efforts of its workers. A monthly meeting is held at which the numerical and financial status of the Sunday school is discussed and action taken, full power having been given to the organization to transact all business. Because of this arrangement more time can be given on Sundays for the actual study of the lesson. The monthly meetings discussed the ways of improving the school, and all suggestions are contributed by the members. Those interested believe that this method is accomplishing its objective, and heartily recommend it to other schools.

Additions at Colt's Neck Church.—At the communion service on Sunday, March 4th, in the Colt's Neck, N. J., Church, Rev. John A. Thomson welcomed twelve new members, eight of whom were received on confession of faith. At a recent lecture given by Rev. F. T. B. Reynolds, of Keypont, N. J., on "The Romance of American History," the proceeds amounted to over $31, which being added to other funds in hand brings the contribution of the Church toward the Pension Fund for this year up to about $100. The Church was rather late in getting started on this cause, but it is better late than never at all.

This Church Needs More Room.—The increasing demands upon the facilities of Central Church of Grand Rapids, Michigan, are fully met in the weekly-bulletin of March 4th, where the people are advised of the necessity for making reservations early, because "during the month of January the church was reserved for 76 occasions other than the regular worship services on Sunday. There were 94 reservations made during February. These figures include all regular activities of the church and special events, but prove conclusively that the church building is being used to capacity. Since the first of the year there have been but two dates, January 2nd and 7th, where the church was not used by some organization, and on five occasions meetings were held in private homes because no room was available in the church."

Hingham, Wis., Has Good Prayer Meeting.—The attendance at the prayer meetings in the Church at Hingham, Wisconsin, of which Rev. Henry Mollema is pastor, has increased of late to such an extent that it has been necessary to hold them in the main auditorium. Nearly one hundred people are now attending.

Choral Singing at Hamilton Grange Church.—Something new is being tried at Hamilton Grange Church, New York City, Rev. Arthur F. Mabon, D.D., pastor. At the conclusion of the Sunday evening services each week a club gathers for practice in choral singing under the instruction of Mr. A. G. Jampolski, a teacher of singing. Instruction is given in breathing and sight reading, and the club is now taking up the "Holy City" and other numbers. Coming as it does at the end of the day the hour is one of real pleasure to those who attend.

One Family Attends Church.—During the recent C. E. meetings in the First Rochester, N. Y., Church, the opening meeting had among the attendants the DeWitt family, consisting of Mr. and Mrs. John DeWitt, with their six daughters, eight sons, daughters-in-law, sons-in-law and some of the grandchildren. Not all of them are now members of the First Church, but they all returned for what was a family reunion at Church.

Serious Accident to Dr. J. Carlton Pelgrim

Rev. J. Carlton Pelgrim, D.D., former pastor of the Central Reformed Church of Jersey City, N. J., and at present pastor of the First Presbyterian Church of Frankfort, Kentucky, was seriously injured on Saturday, February 25th, when his automobile was wrecked in a collision at Coral Gables, Fla. At the same time his wife was badly hurt, and one of his children injured, while a cousin of Mrs. Pelgrim's, Miss Lena Kollen, was killed, and a passenger, Mrs. Edward Elbers, of Holland, Michigan, received a sprained ankle and a broken bone in the foot.

It appears from an account in The Holland Sentinel that Dr. Pelgrim and a party left Frankfort for a brief trip to Florida a day or two prior to the accident. They went by train to Miami, where two friends from Holland joined them on Friday, and next day, while riding through Coral Gables, three cars being filled with members of the Frankfort group, Dr. Pelgrim's car was struck by a Ford with such violence as to overturn three times.

When the wreckage was cleared away it was discovered that Miss Lena Kollen was dead, her neck being broken. Dr. and Mrs. Pelgrim were unconscious, both having fractured skulls, and other injuries. Marie Pelgrim had a slight fracture of the skull, not considered serious, and little Lois Pelgrim was uninjured. Miss Helene Pelgrim, of Holland, sustained a fracture of the nose, and Mrs. Elbers was injured as described already.

Miss Kollen, who was killed, was well known in Holland, her uncle being the late President G. J. Kollen, of Hope College. Her parents, Mr. and Mrs. John Kollen, are residents of Holland, and she has three sisters and a brother living.

Dr. Pelgrim was born in Holland, and is a graduate of Hope College and New Brunswick Seminary, from which institution he graduated in 1908, in the same class with Revs. Simon Blocker, J. Howard Brinkhoffer, Eugene H. Kester, Harry C. Morley, Rev. D. G. Verhey and J. A. De Hollander. Upon graduation he was called to the Central Church of Jersey City, where he remained until 1915, and then accepted the call to the Frankfort Presbyterian Church, where he has been ever since.

More recent information concerning the condition of the injured people has not been received in New York, although it is intimated in the account in the Sentinel that on the Sunday following the accident Dr. and Mrs. Pelgrim's condition was more favorable.

Ask Me Another

QUESTIONS

1. How long did the children of Israel dwell in Egypt?
2. At what time did Peter have a vision of a great sheet let down from heaven?
3. How many generations of his direct descendants did Joseph have?
4. Where is it said that Christ is the sole foundation?
5. To what does James liken one's life?
6. By what sign did the angel pass over the houses of the Israelites in smiting the first-born of Egypt?
7. What five men slept together in a pit on a snowy day?
8. Where is this story found?
9. To what familiar flowers is Christ likened in the Song of Songs?
10. What symbolic name did Hosea give his daughter, typically singeing a rejection of Israel?
11. Whom did Peter heal at Lydda?
12. What Christian woman of Joppa is immortalized for her needlework?
A Subscriber Writes This Letter

Mr. EDITOR:—

Is it not disquieting on the eve of our 300th Anniversary to find that the Reformed Church in America is unable to meet its financial obligations? I was profoundly moved at the figures which represent its work for the past year. Considering that the Church in many respects,你自己意料未及的, can reason, the deficit is a decided stand in the face of such a glorious history? If we have no love for the Head of the Church, “to save our own faces” let us resolve that all indebtedness be wiped out and a sum raised which shall enable each Board to go forward in the work of the Lord.

...If each member of our Church would give $3 extra, as a donation, this year, and 75 cents for the Aroet Mission’s seventy-fifth anniversary and not less than ten cents for our Indian deficit, I think it could be done. The $3 per member could be divided into $1 for Foreign Missions, $1 for Domestic Missions, and $1 for the Ministers’ Fund, and let us not forget the $5,000 Indian debt. Is this all we owe them? Turn to our United States history.

To the God of our fathers we promise to sustain the ambassadors for our part of His work in lands far and near. How are we doing it? The pathetic appeals from all our fields tell us.

The Ministers’ Fund—is it possible that any Church of our denomination in this enlightened age fails to recognize the fact that, as an act of humanity, our aged, disabled ministers, their widows and children, should be provided for? Even disabled horses are now being cared for. How much better is a man than a beast? After years of preparation these men enter their work at a minimum salary, which used to be paid quarterly or semi-annually after date. If any financial loss came to the church or its members the minister was the first to bear it, and expected to deduct a percentage of his salary, which he usually did. Does each member do the same as the horse?

Ministers are accused of having little business sense. As a minister’s daughter I resent this as an insult. If you can show me a family of whom more is expected on a limited income, I would like to meet it. The reason why so few ministers’ sons enter the ministry is because they do not wish their wives and children to endure what their mothers did.

Near the entrance to the First Church of New Brunswick, N.J., stands a white marble monument to the Scudder family, who some time ago had given one thousand years of service to Christ and the Church. A wonderful record! Did it cost anything for the first Dr. John Scudder, who was so mightily moved in reading a tract in the home of a patient, telling of the need for medical service in India, to break up his home in New York City, (which even seventy-five years ago had a few more comforts than India,) and sail with his devoted wife and baby for that land? Witness the little grave on the Island of Ceylon, and the sad, lonely mother heart.

What have we sacrificed for missions? Yet on the 75th year of this work in the Aroet Mission there is a deficit, and the open doors cannot be entered. Shame on us, Christian soldiers! Be it known that no other family in India is like the Scudders. The frail die before they enter, or leave to die elsewhere, Dr. Ida Scudder’s brother in California, and an uncle before he entered the Mission. Let us back this family, not only in stone monuments, but by providing the means to carry on, now, and for all time.

Unless we wipe this debt off our escutcheon let us not prate about our 300 years, and what we have done, lest the God of the harvest say, “I never knew you,” and the handwriting of future generations be “Mene, mene, tekel, upharan.”

Therefore to your tents, O Israel, and on our knees for an open vision, an open mind and heart and an open purse. Let us prove the Lord, that He may pour us out such a blessing that will revive our Church and our work.

A DAUGHTER OF THE CHURCH.

New Sunday School in Bay View Manor

Some of the people in this picture helped with their own hands to put up the building (1) by which they are standing. It is not a shed; it is their Sunday school room, reared and furnished by their own efforts.

The South Classis of Long Island will please take notice that this brave little school—the Bay View Manor Sunday school is its official title—is not somewhere away off on the far frontier, but is within the domains of the South Classis. It is near the suburban development called Ozone Park, not far from Jamaica Bay. Here a little settlement of thirty-odd homes has grown up, away from any Church (yes, that can happen, even next door to the City of Churches).

There were too few people to have an organization, but they felt that they could not do without a Sunday school. Mr. F. J. Watkins, at the right of the picture, an elder in Rev. Floyd L. Cornish’s Church at Forest Park, came over and acted as their leader till illness compelled his withdrawal. His daughter, Mrs. Davis, who stands next to the building on the left of the picture, is also an active worker.

The building is neatly whitewashed on the inside, and contains two hand-made benches and an organ. Chemical experts tell us that Ozone Park, being near the salt water, would be the last place to look for oons; but the winds from-Jamaica Bay sweep round there, and the oil stove with which the little room is warmed is hardly adequate as a protection against the bitter weather. The people scarcely know what they would do for real cold weather.

Rev. William N. MacNell, the new Classical Missionary of South Long Island, in exploring the nooks and corners of the Classis, heard of this little Sunday School. He visited it as often as he can, and he is going to keep an eye on the development of the new neighborhood. Perhaps someday a Reformed Church will stand there.
Evangelism

Results at Oradell

The Oradell, N. J., Church, Rev. Harold E. Green, pastor, recently conducted a Home Visitation Campaign, with gratifying results. The workers went out in teams of two, visiting homes in which some contact had been established through the Sunday school, Christian Endeavor Society, Young Women's League, or other organization connected with the Church. On Sunday, March 4th, at the communion service, fifty-three members were admitted, thirty-six of these on confession of faith and the others by reaffirmation or letter from other churches. It is the judgment of the Oradell workers that the encouragement given to them shows that there are many people who need only a word of invitation to make a decision and their public confession of Christ.

Western Trip of President of Synod

Dr. J. Addison Jones and Elder A. L. Schwab have completed their itinerary in the Middle West in the interest of Home Visitation Evangelism. The following brief summary will show the large number of contacts they made. Dr. Jones, President of General Synod, addressed the following groups. The stars indicate the places where Elder Schwab also spoke.

In Pella, Iowa.

Thursday, February 16th:
2 P. M.—Representatives of Rural Churches.
6 P. M.—The supper meeting attended by officers and Sunday school workers of the Reformed churches of Pella.

Friday, February 17th:
9 A. M.—Address, Central College Chapel exercises.
1 P. M.—High School Assembly.
7:30 P. M.—General meeting in First Reformed Church.

In Chicago, Ill.

Sunday, February 19th:
9:30 A. M.—Morning service, First Reformed Church in Roseland.
2 P. M.—Afternoon service, Gano Reformed Church.
7:30 P. M.—Evening service, Second Reformed Church, Englewood.

Monday, February 20th:
*8 P. M.—Consistorial Union, Classis of Chicago, at First Reformed Church, Englewood.

Tuesday, February 21st:
*2 P. M.—Ministerial Circle, Classis of Chicago, held at First Reformed Church of South Holland, Ill.

In Holland, Mich.

Wednesday, February 22nd:
*4 P. M.—Address before students of Western Theological Seminary.
6:30 P. M.—Brief address at Annual Dinner of Society of The Sons of the Revolution.
*8 P. M.—Address at Meeting of Consistorial Union of Churches of Holland City.

Thursday, February 23rd:
8 A. M.—High School Assembly.
12:15 P. M.—Rotary Club of Holland.
*2:30 P. M.—Consistorial Union of Classis of Holland. Meeting held in First Reformed Church of Zeeland.

Campaign in Schenecady

A rather unusual evangelistic campaign is about to begin in Schenecady, N. Y., planned by the city Federation of Churches, of which Rev. W. E. Compton, of the Mont Pleasant Church, is President. Bishop Adna W. Leonard, of the Buffalo Area of the Methodist Church, has been conducting a preaching mission among the Methodist churches in some of the New York cities, and has met with great success. Learning of this the Schenecady Federation has secured him for an inter-denominational effort in that center.

The Bishop's plan is, in brief, (1) two weeks of preparation, in which signatures are to be secured of those who will pledge themselves to attend, and a large chorus choir trained. It is expected that there will be over 200 in this chorus. A part of the training will be in the history of the classic hymns of the church, which are the only ones to be used. Prospect cards are to be prepared during this period. (2) A preaching mission of one week is to be held, Bishop Leonard to be the speaker. There will be an evangelistic appeal each night. (3) A week of Visitation Evangelism will follow the week of preaching. (4) After this week there will be another week of what Bishop Leonard calls a local crusade in all the churches. This includes services in each church for the deepening of the spiritual life of the members and the instruction of the new converts.

Bishop Leonard's preaching mission will begin on March 12th, and end on March 18th, the others following after. This is the most complete effort for evangelistic work in the history of Schenecady. There are twenty-eight churches of all denominations in the campaign, all of the Reformed churches except one being participants, and they all are confident of a great outpouring upon the city in answer to their prayers and labor.

The Lord is Good:—Serve the Lord with gladness: come before his presence with singing. For the Lord is good: his mercy is everlasting: and his truth endureth to all generations.—Psalm 100:2, 5.
A Gift to the Marble Collegiate Church

IN LOVING MEMORY OF
DAVID JAMES BURRELL
MINISTER OF THE
MARBLE COLLEGIATE CHURCH
1891—1926
AND HIS WIFE
CLARISSA DE FORREST BURRELL
PRESENTED BY THE
WOMEN'S GUILD

Such is the inscription in the beautiful new pulpit Bible which replaces the one in use for more than half a century in the historic Marble Church.

At the meeting of the Women's Guild on Friday, March 2nd, the President, Mrs. Daniel A. Poling, in presenting the Bible said, "How appropriate it is that we should choose as our memorial for Dr. and Mrs. Burrell a Bible, and a picture for the pulpit! They both loved the Book of Books. It was their guide and infallible teacher and unfailing inspiration.

"Mrs. Burrell's real memorial is our Guild. It was her genius that made possible the bringing of all our activities for women and girls into this center of fellowship and inspiration. Our Church gave her to the denomination as President of the Woman's Board of Foreign Missions for a period of fifteen years. Her life was beautiful and complete. Being dead, she yet speaketh, and now from the pulpit from which her 'Beloved' preached the Word of God, her testimony is to be raised in this holy volume.

"We are glad ours is a joint memorial. We bring it to the altar of our Church, we bring it in love and faith, and in treasured holy memory. It is our memorial to those we have loved and not lost—Dr. and Mrs. David James Burrell."

The minister of the Church, Dr. Daniel A. Poling, in receiving the Book of Books on behalf of the Church, spoke with deep feeling and loving appreciation. Many thanks were due the Mrs. William S. Denison, who had "the care and responsibility" for the selection of the Bible and its exquisite markers.

When the meeting of the Guild had adjourned the Bible was taken to the auditorium and placed on the pulpit reading stand. A group of women stood in front of the pulpit while Dr. Poling read a few appropriate verses from it, and dedicated it in prayer for the use of those who preach the Word from the sacred desk.

From a Church on a Back Road

"I miss contacts with general church activities. Months pass that I do not see a man of my profession, or of our Church, to compare notes." This comment comes from the pastor of one of the country churches aided by the Board of Domestic Missions. His church is back on a "mud road" in New York State. He tells, with the pen of a ready writer, how the swift changes which are going on in American life have affected his neighborhood, not evenly, but in streams and spots.

Probably our friend feels all the more like writing, because he has nobody to talk it over with. Perhaps, also, at this season, he has more time than usual for preparing contacts with the graphic touches for which he is famous; for he has been "marooned" by roads impossible for a small car.

Many of his church people have been "marooned" also. Light cars and trucks have almost entirely taken the place of the old-time sleighs and surreys on the roads. The pastor tells of going to an auction—the household goods and farm gear of one of his people—where the auctioneer put up a fine carriage, which had barely been used. It had been at the top of the fashion in its day, and had cost $200. It was knocked down for five. The same treatment was accorded a good sleigh. Nobody wanted them; but since the roads still prevail in the neighborhood, it means that folks are shut in to a great extent during the winter.

When the old Colonial church building needed repairs this fall, it was necessary to bring the lumber, lime and tools, and also some of the workmen for special jobs, ten miles (in the Domine's car) over the worst roads in the county. The Domine had to do his share of the work, but he records with pride when he and the other workers got through, it was a good job.

Old Home Sunday is a great event in this church. A little later in the fall, the ladies follow this up with the annual chicken pie supper, which, besides a turkey supper, that are always local meetings and conferences of various kinds. Since the church is the old-fashioned, one-room type, the hospitality of the parsonage is likely to be greatly drawn on for these affairs.

It is a transition time for many a neighborhood like this one, back among the hills, its old pleasant individuality passing away. In speaking of his service the pastor modestly quotes the line, "They also serve who only stand and wait"; but he adds, "And yet I marvel every once in awhile as evidence crops up as to how the people up here depend on the Domine to be around."

Requests for Aid

for students for the ministry are still coming in, although the academic year is more than half over.

One student was received at the last meeting of the Board on March sixth.

Complete the Budget Askings ($115,600) For Education in This Tercentenary Year

Send all contributions for Ministerial and Medical Missionary Student Aid or for the Educational Institutions to

BOARD OF EDUCATION, R. C. A.
25 East 22nd Street 
— — New York City

Status of Woman in the Churches

The late Miss Clarissa Spencer, under the direction of the Federal Council of Churches, conducted a questionnaire among twenty-two Protestant denominations, representing 25,000,000 members, on the subject of woman's place in the Church. In seven, or one-third of the denominations, it was found that women were co-equal with the laymen and clergy. In nine, women could be ordained as ministers. Notwithstanding women's record for service, they are rarely found on church boards. One woman replied, "The men are willing to let us work to raise funds, but they prefer to spend them without our representation or counsel."

In the State women are equal with men, but this survey shows that in the Church they are inferior. Women are generally admitted to be more religious than men, and probably have contributed, in all ages, as much of holy living and sacrificial service as men. How much longer this inequality can prevail is for the women themselves to determine.

W. N. P. D.

Plattekill and High Woods Churches at Work.—On Thursday evening, February 23rd, the Plattekill, N. Y., Church, of which Rev. Edward Ton is pastor, at which there were two hundred people present, the profits being $120. On Sunday, March 4th, at the communion three new members were welcomed. On the same Sunday, at the High Woods Church, which Rev. Mr. Ton is also pastor of, there were twelve additions to the membership, all of them coming on confession of faith from the membership of the Sunday school.
At Inker, North Dakota

This picture of a Dakota crowd comes from Rev. A. Van Dyke, Classical Missionary of the Board of Domestic Missions. It shows the people of the new mission at Larimore, near Inker, North Dakota. They stand by the side of the schoolhouse where their services are held. Mr. Van Dyke is at the right, his overcoat flung open to the Dakota breezes.

Mr. Van Dyke is exceedingly proud of the enthusiasm of his Inker people. On the Sundays when he has to be elsewhere on his missionary circuit, they are led in their worship by a Scotchman and his wife, who are in the center of the pictured group. Scotch, German, Holland and Scandinavian people are among the older persons in the picture; the front row is 100 per cent American.

A Glimpse at an Indian Festival

BY REV. RALPH G. KOSTELING

In the spring I had the privilege of attending one of the great Siva Rathri festivals at Talakona. Pilgrims from all around come to this beautiful spot in the mountains, where there is a waterfall. Especially barren women came to bathe under the waterfall, to worship in the temple, to offer sacrifices of bananas and flowers, and to lie on the ground with their faces down by the hour, waiting for a dream or a vision. If such a dream or vision comes to them they are satisfied that children will be born to them. The noise of the clanging cymbals, the shrieks of women being dragged by the hair, the yelling of the men, and the fakery of the holy men did not produce a very religious feeling within me. The prayer that arose in my mind was:

Dear Lord and Father of mankind,
Forgive our fev'rish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper rev'rence, praise.

We talked to the people, we showed lantern pictures, we sang the hymns of Zion, we went away. God only knows what the harvest it.

Japanese Doll Reception in Freehold

Two of the fifty-eight dolls which the children of Japan sent to America to express their gratitude for the more than 11,000 dolls sent to Japan by American children were given a reception in the Second Church of Freehold, N. J., on Saturday afternoon, February 18th. The Second Church had sent four dolls to Japan, and hence was given the honor of this reception, to which all classes, colors and creeds had been invited. In spite of the very stormy afternoon over 200 people were present to partake of the tea and Japanese rice cakes.

Mr. John D. MacDonald, a teacher in the Bible school, had made a beautiful booth for the dolls. Mrs. Frank P. Jones' class served the refreshments, and Mrs. George J. Van Derveer explained the dolls' outfit.

The Eleventh Hour

"Rush me a hundred copies of good material about the Ministers' Pension Fund."

"An interest has just been awakened in the Fund, and next week we will canvass the community to endeavor to raise our quota."

"We must get the canvassers fully informed, that they may present the facts with force."

THE MINISTERS' FUND
REFORMED CHURCH IN AMERICA
26 East 22nd Street, New York

On Sunday, February 19th, the Sunday school carried out a program expressing international friendship and good will. In the evening the dolls were placed in front of the pulpit, and the pastor, Rev. William Louis Sahler, spoke on "A More Excellent Way for the Nations."

Rutgers College Notes

Rev. Harold W. Schenck, former pastor of the Franklin Reformed Church of Nutley, N. J., was the preacher at Kirkpatrick Chapel on Sunday, March 11th. On March 18th, the sermon will be given by Rev. Peter K. Emmens, of the First Presbyterian Church of Trenton, and on March 26th, by Dr. W. Warren Giles, of the First Reformed Church of East Orange.

The annual New York concert of the Rutgers Musical Clubs was held at the Hotel Waldorf Astoria on Friday evening, March 9th. The proceeds of this concert are devoted to a scholarship fund for worthy students at the University.

Fifteen seniors were elected to Phi Beta Kappa on Monday evening of last week. Among those chosen were three varsity athletes, including members of the football, basketball and swimming teams.

Ask Me Another

ANSWERS

1. See Exodus 12:40.
2. Joppa.
5. Vapor.
6. The sign of blood on the lintel and door posts.
8. Look in your concordance for “Benahiah” or “snow.”
10. Lo-Ru-Ha-Mah.
11. Enea, cured of palsy.
12. Dorcea.
Suggested Programs
— for —

"A STRAIGHT WAY TOWARD TOMORROW"
Chapter IV

Hymn—"Jesus Calls Us."
Minutes, Reports, Business, Announcements.
Roll Call—As the roll is called, let each member repeat a verse from the Bible.
Evening's Motto—"And a Little Child Shall Lead Them."
Topic—"The Compass—Religious Education."

Theme I—"Life is a power to accomplish a purpose. Therein lies its redemption from tragedy; therein lies its fierce joys and glory. To learn this in youth is the greatest part of all education."—Wilfred T. Grenfell.

(at the close of this talk all sing, softly, the first verse of "Dear Lord and Father." Money collected.)

Theme II—"When we bring it all together, we are amazed to find that the greatest of all religious teachers did not teach any system of theology. All He taught was life as it ought to be lived. That to Him was religion. It was all condensed into two articles of one creed: supreme love of God and love of one's neighbor."—Charles M. Sheldon.

(Second verse of "Dear Lord and Father.")

Theme III—"Lord, to whom shall we go? Thou hast the words of Eternal Life."—Simon Peter.

(Third verse of "Dear Lord and Father.")

(Choose three able members to discuss the above points.)

Questions for Thought—(Read aloud and then wait a moment before reading next.)
1. Are you individually doing anything towards religious education?
2. What is the method of training the kindergarten children in your church? The Primary children? The Juniors?
3. Is it as important to have trained religious teachers as it is to have trained day school teachers?
4. Is it vitally important to present religion to the children in such an interesting manner that there will be no falling off in Sunday school attendance?
5. What is your League doing about this?

News Notes of the Amoy Girls' High School

This term there seems to be a spirit of investigation and excursion in the air. Or it may be that the fine weather makes one want to be out enjoying it. At any rate, the various classes of the Amoy Girls' High School have each had at least one trip abroad. October 29th, the second and third year classes of the Junior High had an all day excursion to the highest point of Amoy Island. Leaving the school at 8 o'clock, we were conveyed by bus or sampans across the harbor and jinrikshas on the new road, to the foot of the hills. Then came a walk up and down over three ridges till one reached the temple, almost at the top of the highest hill. "Watch-the-sunrise Shrine" is at the very top of the hill, and although it was too late for the sunrise, some of the girls scrambled to the very top of the shrine, spurred by the ambition to be higher than the highest, or else to let off their surplus energy.

The Seniors had two excursions with their science teacher, one to visit a canning factory where all sorts of native vegetables, fruits, fish and meats are canned for local use and for export to Chinese abroad, and one to see the workings of the telephone exchange in Amoy. The third year Junior High also went one afternoon with their teacher, Miss Pnz, to visit a glass factory in Amoy.

The Juniors and Seniors went to visit a temple of the other end of Amoy Island. A good part of that trip could be made by motor bus along the new "big road." The first year Junior High had their excursion on December 3rd. They went first to see the big reservoir of the water works of Amoy and then walked back through the hills, around by some of the temples, and so back home by a circuitous route. It was a walk of some eight miles and there were some blistered feet and tired girls, but no surmounting of the day outdoors more than made up for the discomforts.

One branch of activity of the Students' Association is the printing of a school paper. It comes out every Thursday with articles written by the girls and teachers, such as essays, poems, jokes, news notes and school doings.

The Music Committee of the Students' Association is trying to discover embryo talent. At present there are three groups learning to make melody, one using Chinese flute, one the mouth organ, and one a variety of Chinese musical instruments.

The Y. W. C. A. organization is very vigorous. The Sunday activities are under its direction. Groups of girls help in Sunday schools or hold children's meetings in three places on Amoy Island and one on Koonlo Island. In the afternoon they teach the Sunday schools for the smaller children of both our Boys' and Girls' Primary schools, and do bedside teaching in our hospital. Of the weekly meetings, two a month are prayer meetings, and two are taken in the form of programs or games. Once a week the whole membership, divided into six groups, meets in Bible study under the leadership of six of the older girls.

Who Wants a Dutch Bible?

The Progress Council has recently been made custodian of a Bible printed in the Holland language, which the donor wishes to have donated to some Church, organization or family where it would be appreciated. The book is larger than an ordinary Bible intended for personal use, but is smaller than a pulpit Bible. It might be called a family Bible, for the print is large and there are numerous steel engravings. It was printed in 1841, and is in a good state of preservation, although the binding is not very handsome. Any inquiry should be addressed to the Progress Council, 25 East 22nd street, New York City.
Christian Endeavor Topic

Sunday, March 25, 1928

WHAT IS MY SHARE IN THE MISIONARY ENTERPRISE?

1 Thessalonians 1:1-10

(Missionary Meeting)

Paul begins so many of his letters to workers in the churches with an expression of appreciation for the work they have been doing and a prayer that they may be blessed in even greater measure. Here is a great secret for those who are leaders in Christian work. If you would get others to do greater things for God, begin by telling them that you remember the good they have done and are lifting a prayer for a greater blessing upon them. All leadership depends upon a proper popularizing, which is born from a personal interest shown toward people, and this is always of a constructive character.

What is my share in the missionary enterprise? The answer depends largely on your attitude toward that whole enterprise. Are you trying to get along with doing as little as possible for missions, just trying to meet your contracted idea of responsibility, with no margin? Or, are you anxious to do as large a share as possible in promoting the Kingdom of God on earth? When people talk about giving as much as someone else is giving, or doing more for missions than someone else has done, it is an evidence that they have failed to catch the real spirit of the missionary. The important point is that we should make our lives count for as much as possible while we live and set influences at work which will go through-out all time. Through missionary work we may do this.

Someone has suggested that we have a Lilliputian Heresy in the church. We have monopolized the word "little" in connection with missions. We ask missionary speakers to give a "little" talk. We appeal for a "little" gift for missions. Not until a new generation comes to feel the importance with a greater understanding of the importance of missions, a generation which has caught the true spirit of missions, may we expect that large things will be done for the cause.

Our share in missions will be met in proportion to the intensity of our love for the Heavenly Father. A Japanese statesman said, "We do not worship our Emperor. We only love him utterly." A commander before Fort Arthur called one day for a cheer to cut the barren wire entanglements. "You will never come back," he said, "nor can you carry a gun. You will take a pair of pliers and cut one or two wires and fall dead; another will take your place and cut one or two wires more. But you will know that upon your dead bodies the armies of your Emperor will march to victory." Whole regiments volunteered for this service. The Japanese statesman added: "If your Christians loved your God as we love our Emperor they would have long since taken the world for Him."

To know your share in missions you must first inform yourself. The story of missions is one of the most interesting in literature. We know so little about the rest of the world unless we have travelled or lived there, but we may learn about these places by means of books and periodicals. It is certain that Christianity helps people to make progress. The map of the world shows us that. As young people you can study about missions and tell the story to others.

Your share in missions means that you are to pray for the work and workers. Whole books have been written on the importance of prayer in missions. Dr. John R. Mott says, "Everything vital in the missionary enterprise hinges upon prayer." It is the easiest thing you can do for the extension of the Kingdom of God in the world. When Jesus looked out upon the multitudes in Palestine He said, "The fields are already white to the harvest," and then He added this significant appeal, "Pray ye therefore, the Lord of the harvest that He would send forth laborers into the harvest fields." You can help the missionaries by way of the throne of God.

Do your share in giving. Money is needed to carry on and increase the working power of missions. There are many young people who are willing to go but who cannot because of lack of funds. If they are willing to give their lives into it they should furnish the means. If every Christian were a tither and gave one-tenth of his or her income to benevolences there would be enough to send the Gospel to every person in the world.
THE AMERICAN SEAMEN'S FRIEND SOCIETY

Incorporated 1885
The only American denominational international and national society aiding seamen, maintains a Philadelphia Home and Station, Staff of 200, on the Delaware River, 110 East Seventh Street, Philadelphia, and on the Delaware River, 110 East Seventh Street, Philadelphia.

New York Sabbath Committee

Incorporated 1857
Organized 1857
Local, National and International. Secures, defends and quickens Sunday laws by the privilege of worship for everybody. The following is incased more than one hundred titles besides a periodical. Supported by voluntary contributions. Address correspondences and remittances to THE NEW YORK SABBATH COMMITTEE Room 85 Bible House, New York City.

NATIONAL BIBLE SOCIETY

Incorporated 1804
Organiized 1804
The British and Foreign Bible Society, in the year 1804, was established for the purpose of disseminating the Scriptures in the English language among the inhabitants of Great Britain and Ireland. This object was soon extended to Europe and Africa, and is now carried on in more than forty countries.

NATIONAL BIBLE INSTITUTE

Incorporated 1888
Incorporated 1888
Evangelical, Evangelistic, Inter-Denominational.
The object of the Institute is to publish widely the news of Christ's salvation and to bring as many people as possible to receive salvation. The Institute, through the training of Christian workers through the Institute's Resident Sunday Schools and through the participation of students by and the Institute staff in local outdoor evangelistic meetings conducted throughout the year, seeks to help the Institute have a message to foreign mission fields under the International Mission Board.

AMERICAN TRACT SOCIETY

Organized 1825
It is inter-denominational, evangelical, and international. It publishes tracts, pamphlets, books, periodicals, and other literature in its own language, and distributes through its agents and other agencies. In the Master's Name it ministers to the spiritual and physical needs of every opportunity by distributing its tracts and other literature in all parts of the world.

Benevolent Societies

Notices

Spring Meetings of Classes

(Classic Clerks are urged to send notice of the classic meetings as soon as possible, in order to permit a full list being published.)

Dakota will meet in the American Reformed Church of Orange City, Iowa, on Tuesday, March 22nd, at 5 p.m. The retiring President, Rev. Harry Fiske, will deliver a Ten Commandments survey on Tuesday evening, and a historical paper in celebration of the forti-th anniversary of the organization of the Classis of Dakota will be read.

K. J. Dykema, R. C.

North Long Island will meet in spring session at the Oyster Bay Church, Brooklyn, L. I., on Tuesday, April 17th, at 10 a.m. Missions have been proposed for evangelization. Send Consultation reports to Rev. Edward J. Riley. Applications for aid from Domestic Board are to be sent to Rev. M. Board. Applications for aid from Pension Fund are to be sent to Rev. C. W. Widdow.

Trains to Glen Head, L. I.—From Pennsylvania Station, 8:37 a.m. and 11:22 a.m. Also via Hillside Avenue and Jericho Turnpike. Inquiries to Jericho.

V. W. Ten Eyck Adams, S. C.

Montgomery will meet in regular spring session at the Virginian Church of Roanoke, Va., on Tuesday, April 17th, at 10 a.m. All reports are due from the Board of Domestic Missions and the Widows' Fund are to be mailed to the Stated Clerk as soon as possible.

A. R. R. Stantaf, S. C.

New Brunswick will hold its regular meeting in the Reformed Church of East Millstone, N. J., on Tuesday, April 17th, at 10 a.m. The report will be made by the Rev. C. J. Stover. Classical reports are to be sent to Rev. L. H. Holden, Ph.D., not later than April 7th. Elders' Minutes are to be presented.

Charles E. Cowl, S. C.

New Brunswick, A special meeting of the Classis of New Brunswick will be held in Hermit Hall, New Brunswick, N. J., on Friday, March 30th, at 7:30 p.m. This will be an annual business meeting before the Classis.

Charles M. Cow, S. C.

Deaths

In Memoriam.

As it has pleased Almighty God to take unto Himself the soul of our brother, Luther Myer. We, the members of the Classis of Katoeh, N. Y., Reformed Church, desire to express our grief at the parting and our remembrance of the loss to ourselves that our friend has met.

It will be difficult to fill his place. He was a man of singularly refined and elevated spirit and we greatly missed. For twenty-two years he served as one of our deacons, and Lord forbid that an elder. He could always be counted on to bring up the rear in the service. Resolved, that we extend our sympathy to his wife and family, and express, further, that these resolutions be sent to his family, and published in the Reformed Church, and Mission of Missionaries and Mission Fields, and a copy be spread in full on the Minutes of the Consistory of the Church. For the Consistory.

R. L. Emmerich, Clerk.

In Memoriam.

The Women's Board of Domestic Missions has learned with sincere interest and a deep sense of loss the passing beyond of Miss R. Jane Ryder, its devoted Classis Committee for the South Classis of Long Island, and for many years the affectionate, unflagging friend of the Board and its work, particularly of the Kentucky Mountain Mission.

The Board desires to express its affectionate remembrance and its sincere sympathy to Miss Ryder's family.

Memorial Service for Dr. W. E. Griffis

The Pastors' Association of New York and Vicinity is planning to hold a memorial service in honor of the late Rev. William E. Griffis, D.D., on Monday morning, March 19th. A committee is working on the details. All friends of Dr. Griffis will be welcome at this service in memory of him.

Some New Books

Old Bayberry Road. By Lucy L. Montgomery.

This is another book by the author of "Miss Jeffers' Neighborhood," and while it has no particular bearing upon that book it is written in the same charming and old-fashioned way. The setting is truly New England and the characters are quite novel and this will be enjoyed by everyone who finds the trouble to browse through it. (W. A. Wilde & Co. Price $1.75.)

As Protestant Latin America Sees It; Japon Speaks for Herself; Thinking With Africa; Voices From the Far East; An Indian Approach to India; China Her Own Interpreter.

The books, paper bound, in vividly contrasting colors, each contains six to nine chapters by different authors, nearly all of them "nationals" of the countries they write about, all of them Christians, the majority of the first generation. These witnesses give their testimony concerning the situation in their homelands so far as missionary effort is concerned.

All the books are laid out on practically the same plan. They all have an opening essay on "Our Cultural Heritage," followed by one on "Our Changing Life and Thought," save that the volume on India has it "Nationalism in India's Life and Thought." Then follows a chapter on the dominant religion, one on what Christianity has done and others on literature in that series, concluding by one which is in all the six, "Youth's Challenge to Youth."

It is a surprising revelation of the solidarity and variety of the impact of Christianity upon the hearts and minds of these writers that comes from a curious glance at the back of the six books. Literally they come from the ends of the earth, but they all know the one Christ. African, South American, Indian, Japanese, Turk, Armenian, Chinese, Persian, Mesopotamian, Egyptian,—they all tell of the one Master, and are eager to have His message so adapted to the needs of their own fatherlands that they here tell all they know, giving us the information so necessary if we are going to carry forward the great Command of Jesus. Primarily intended for those especially interested in Foreign Mission work, they will appeal to all Christians, especially those who are young. Our Department of Missionary Education is heartily cooperating in securing the reading of the "best number of our people. (Published by the Student Volunteer Movement for the Missionary Education Movement, and for sale at 25 East 22nd street, New York City. Set of six, $4, paper; single copies, 76 cents each.)
Dolls in Japan

Dolls occupy an important place in the life of the Japanese. Each family has a collection of dolls, called the Hina, which is often the family’s most treasured possession. When a girl is born, she receives a small collection of dolls that are effigies of the Emperor and Empress and five court musicians. The child is never allowed to play with these dolls except on holidays, the chief of which is the Hina Matsuri, the Feast of the Dolls, which falls on March 3rd.

Special shelves are often made to exhibit the family’s collection of dolls on this day and frequently visitors come from long distances. The dolls are arranged according to rank, the historical members of the royal family occupying the exalted position.

When a Japanese girl-marries she takes her Hina with her, keeping the collection of dolls until her eldest son marries, at which time they are presented to him. In this way some families possess a number of Hinas, some of which are hundreds of years old.

In addition to the special dolls that are used only on festive occasions, the Japanese girl has many other dolls made of various materials. At every temple festival in Japan there is a sale of dolls. Although most of these are not expensive, they are attractive.

The Japanese regard all their dolls as almost sacred. A belief of Japanese maidens is that if they love their dolls enough they will become living beings.


Sitter: “The portrait will be really pretty!”
Photographer: “Of course. You won’t know yourself.”

Policeman: “You can’t go there, Miss; it’s a one-way street.”
Lady: “But I only want to go one way.”—Punch.

In the restaurant: “Shall we have the raffle?” “No, I think I’ll order cote blanche.”—Life.

“Did any of your family ever make a brilliant marriage?”
“Only my wife.”—Boston Transcript.

Asked to name a book by Sir Walter Scott, a bright schoolboy, according to the Florence (Alabama) Herald, suggested “Emulsion.”

EIGHT RELIGIOUS BOOK LEADERS

1.—The Writings of Religion with Truth
By Henry Nelson Wieman
Author of “Religious Experience and Scientific Method.”
“I do not know any book which I have ever read that helped me more to understand religion and how to use it.”—Forte Newton. Price $2.50

2.—A Pilgrimage to Palestine
By Harry Emerson Fosdick
Author of “The Modern Use of the Bible.”
“Of Biblical figures become actual people whom a twentieth century American can understand ... From Moses to Jesus it is the same fundamentally enough this was my experience.—St. Lewis P. Daubach. Price $3.50

3.—Fear. The Autobiography of James Edwards
By John Rathbone Oliver
“His humanizing of what the laity needs to know about the great enemy of mankind, exemplified here so excellently will prove a boon to many a sufferer.”—United Presbyterian. Price $2.50

4.—Becoming a Woman
By Lewis Brown
It challenges any man to read it through and remain of the same opinion still that the son of religion is setting forever.
Price $3.50

5.—Our Believing World
By Lewis Brown
Furnishes new clares, opens up new avenues of thought and offers hints that the reader may follow up for himself.
Price $3.00

6.—The Gospel for Asia
By Kenneth Saunders
A comparative study of three religious masterpieces, (1) Gita, (2) Lotus, and (3) the Fourth Gospel which are Scriptures of incarnation that attempt to universalize religion. Price $2.50

7.—Religion
By Canon B. H. Streeter
Furnishes new clares, opens up new avenues of thought and offers hints that the reader may follow up for himself.
Price $3.00

The Gospel for Asia
By Kenneth Saunders
A comparative study of three religious masterpieces, (1) Gita, (2) Lotus, and (3) the Fourth Gospel which are Scriptures of incarnation that attempt to universalize religion. Price $2.50

God in Us. The World Faith and Personal Religion
By Daniel Gibbons
Urges that world reunion in religion must come if at all as a spiritual, not a dogmatic or theological harmony.
Price $1.00

Greek Thought in the New Testament
By Reverend Frederick K. Stamm
Foreword by Joseph Fort Newton
Twenty-five ministers of the Reformed Church in America have each contributed a section to this volume.
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